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MOUNTAIN LIFE & WORK

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MTAIN LIFE & WORK

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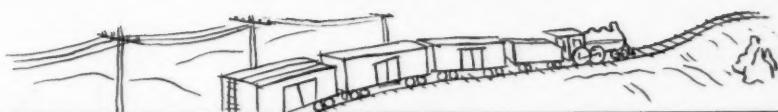
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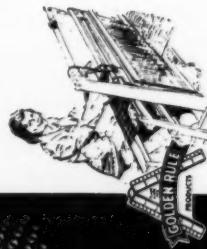
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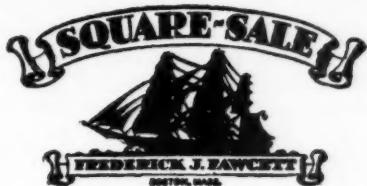
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A Living Heritage...

The Council of Southern Mountain Workers is not a sales agency, but it does distribute material dealing with the authentic folk traditions of the Southern Appalachians. The following publications are now available from the Council office, and all of them help to properly interpret our region. All items are shipped postpaid.

I BOUGHT ME A DOG, A Dozen Authentic Folktales from the Southern Mountains. Collected by Leonard Roberts	50¢
CIRCLE LEFT, Play-party and Singing Games collected in the Kentucky Mountains by Marion Holcomb Skean	50¢
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CHANCES ARE at least one in seven, if you live east of the Mississippi, that you will travel in the Southern Mountains within the next few months, for Appalachia is rapidly becoming the top summer vacation spot in the land. More people entered the Great Smoky Mountain National Park last year than any other similar area in the country. Listed in the following pages are several suggestions of places and events that will interest travelers this summer. So, come on, neighbor, join us in a...

...profitable vacation...

HIGH ABOVE THE BLUE RIDGE PARKWAY'S loveliest scenery, the show window of the Southern Highland Handicraft Guild awaits the lucky vacationer. It's a large show window—the imposing Moses H. Cone mansion—and a perfect setting for the cream of Southern Highlands crafts which have been gathered together there. Famous coverlets, stoles, pots, furniture, jewelry, and dolls are sold here in the Parkway Craft Center, owned and operated by the Guild. Demonstrations by craftsmen are a regular feature throughout the season, which lasts from May 1 to November 1. Weavers, chair and broommakers, vegetable dyers, gem cutters, spinners, knotters, and dollmakers show the thousands of weekly visitors how their fine handwork is made.

A joint undertaking of the National Park Service (to which the 3,600-acre Cone estate was deeded some years ago) and the Guild, the Center has as its primary objective the education of tourists, summer dwellers, and native highlanders to the possibilities of growth and creativity in crafts.

Working toward this end the Center presents a third attraction, the small but choice Frances L. Goodrich collection of old mountain crafts. On Miss Goodrich's old loom, patterns are again being "tromped out"—on the spot for all to see—with her drafts for threading the pattern displayed nearby. The heart of the exhibit is the Double Bowknot coverlet, dyed golden brown with chestnut oak bark and woven about 1855.

According to Sally and George Cathey, veteran craft experts and managers of Parkway Craft Center, a large fraction of the four and a half million visitors to the Blue Ridge Parkway last season found their way up the winding road to this mountain top.

Besides the shop and its many attractions, these visitors enjoyed the matchless view, the miles of bridle paths and hiking trails, and the unique rhododendron maze behind the mansion

itself. And on days when the rest of the country is sweltering in 100° temperatures, Parkway Craft Center is blessed with cool, fresh breezes. It is a show window de luxe with so many extra delights that everyone should put it on his vacation list.

--HELEN BULLARD

...learn a craft...

IF YOU ARE FREE FOR TWO WEEKS or more this summer, you may be interested in one of the many craft or recreational workshops that will be held at different places in the Southern Mountain region this season. Here is a list you may want to explore:

JOHN C. CAMPBELL FOLK SCHOOL, Brasstown, North Carolina. Georg Bidstrup, director. June 20—July 2 and October 17—29.

Weaving will be taught by Mrs. Murrial Martin who studied at the Maryland Institute of Art and had experience as an occupational therapist at Walter Reed Hospital and Fitzimmons General Hospital. She also teaches wood carving and design. Short courses in different forms of recreation and community living are offered throughout the year. At the first session Miss Fannie McLellan will teach vegetable dyeing.

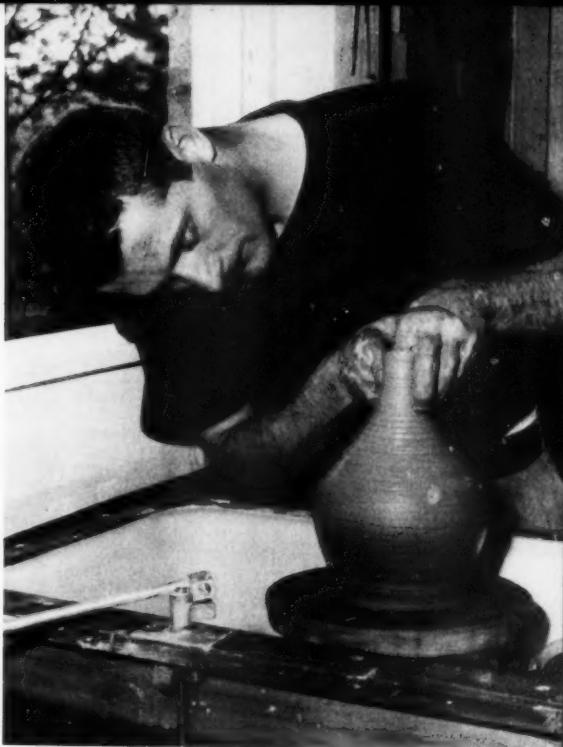
CRAFT WORKSHOP, sponsored by the Pi Beta Phi School, Gatlinburg, Tennessee, and the University of Tennessee. June 13—July 15 at Gatlinburg. Miss Marian G. Heard, professor of crafts design at the University of Tennessee, director. Credit, University of Tennessee; non-credit also.

As an additional summer activity the two schools are sponsoring a summer tour of the Scandinavian countries which will include visits to schools, craft centers, individual studios, and museums. Six hours' credit will be given. The tour is open to college students and crafts specialists. The group will leave New York July 20 by air and return August 27. Miss Heard will conduct the tour.

CHEROKEE HISTORICAL ASSOCIATION'S Summer School of Arts and Crafts, Cherokee, North Carolina. July 11—Sept. 2.

The school is operated primarily for cast of "Unto These Hills" and the Cherokee Indians of Qualla Reservation. Enrollment is

*Gaetan Beaudin,
one of the craft
artists on the
staff of the
Penland School
of Handicrafts,
Penland, North
Carolina. The
school accepts
persons interested
in crafts at any
level, from
beginners on, and
all students work
at individual
speeds.*



not limited, but accommodations are except for those connected with the drama.

HUCKLEBERRY MOUNTAIN WORKSHOP CAMP, Hendersonville, N. C. July 5-Aug. 15. Evelyn G. Haynes, director. Write for detailed information.

PENLAND SCHOOL OF HANDICRAFTS, Penland, N. C.. Special spring session, May 16-June 4. Regular summer session, June 6-Aug. 27 (includes four terms).

The spring and fall sessions at the school offer individual instruction for students with no regular term sessions: fall session, August 29—November 19 and spring session February 13 to May. Students may come at any time and work as long as they like.



((((ABOVE: INDIAN FORT THEATRE, BEREAL, KENTUCKY, AS IT WAS DEDICATED AND USED FOR THE FIRST TIME ON EASTER MORNING. PAUL GREEN'S WILDERNESS ROAD WILL BE PRESENTED IN THIS THEATRE DURING THE SUMMER AS PART OF BEREAL'S CENTENNIAL.

...see the dramas

IF YOU HAVE ONLY a few days to spend in the mountains, you will want to see one or all of the outdoor dramas that are playing in the Southern Highlands this summer. They include UNTO THESE HILLS at Cherokee, North Carolina; HORN IN THE WEST, at Boone, North Carolina; THUNDERLAND at Asheville, North Carolina; and the latest, WILDERNESS ROAD, at Berea, Kentucky.

WILDERNESS ROAD, the newest production to join the outdoor group, is being produced as part of the centennial celebration at Berea College. Located on the side of a high ridge that in ancient times served as a fort for Indians of the region, the theatre accommodates over 1500 visitors. The play begins June 29th and is produced nightly, except Sunday, through Labor Day.

Written by Paul Green, the play centers around a young crusader, John Freeman, who seeks to bring a better way of life to his mountain neighbors.

Directed by Samuel Selden, the play will be cast primarily from Berea College students, alumni, and faculty. #

1855

The Centennial Year

1955

BEREA COLLEGE

presents

PAUL GREEN'S NEWEST PLAY

WILDERNESS ROAD

" . . . it served as a highway for men's hope and often their despair let the Road continue to run a long bright line thru the pattern of the American Dream let there again be a reaffirmation "



PAUL GREEN
Author

JULY
and
AUGUST

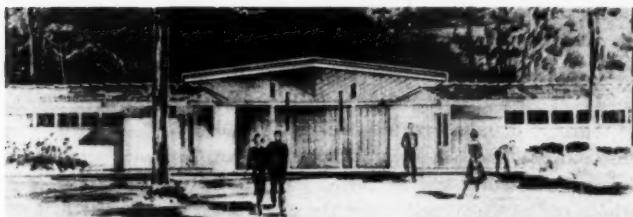


SAM SELDEN
Director

1955

Nightly except Sundays
Sixty Performances
CAST OF 100

1955



INDIAN FORT THEATRE

1855

In the Berea College Forest

1955

folk tales for telling...

THIS IMMORTAL old story needs little introduction. It is mentioned early in English literature and a text of 1711 is preserved in the British Museum. Also it is alluded to by some of our American writers in the 19th century. It is the finest version of the old tale that I have, or have seen in American collections. It is somewhat close in a few episodes to the same titled story in ENGLISH FAIRY TALES, and has some motifs in common with No. 1 of THE JACK TALES by Chase.

Taken down in pencil from Esley Ratliff, Ferguson's Creek, Pike County, Kentucky. The teller heard it from Willard Moore, Skeet-rock, Virginia.

JACK THE GIANT KILLER

ONCET UPON A TIME a boy named Jack growed up in the country, and while he was a little stay alone boy he kept hearin his daddy and brothers tell about a big giant that lived in the hills, back far away. And they would tell how ever so often about every month this giant would come to the settlements and kill him three or four sheep and hogs and cows and tie them to his waist band and take them home with him. Sometimes he would even kill people and carry them away. Jack kept a-wonderin how was a good way to kill that giant when he growed up big enough to go out against it.

When he got to be sixteen years old he decided it was time to go out and try to kill it. He was a purty good chunk of a boy by then, weighed about 135 pounds. He got him a pick and shovel and a maddick and went out to a trail in below the old giant's cave. He commenced diggin in the footpath where the giant went in and out of there. Made a hole twenty feet deep and five foot square, and then he put sticks over the hole, dry brickle sticks, and covered 'em over with dirt and trash and covered up all of his diggin signs. He walked up at the mouth of the cave and saw the old giant in there asleep. He hollered out great big, "Where are you at, giant?"

Old giant raised up. "Who is that out there? Oh, it's you, little man. I'll have broiled Jack for breakfast!"

Jack said, "You'll have to catch me first."

He run back down the footpath, past the hole. The giant come a-runnin out of there and down the trail and run into the sticks and fell in the hole. Time he raised up and stuck his head out of the hole Jack was ready with his pick and he staved that pick in the old giant's head and killed him.

Jack went on back to the house and told where the old dead giant was. It got out that Jack had got shet of the giant who had caused so much trouble and they started calling him Jack the Giant Killer.

Two or three weeks after that Jack decided he would set out on the road and hunt up some more giants to kill. He travelled on and travelled on for two or three days, come to a spring and stopped to get him a drink of water. He laid down in the cool of the shade and went to sleep. After while a old giant name of Blunderbore come along and found Jack a-layin there. He picked Jack up and put him under his arm, said, "I'll take Jack to my castle and eat him." Jack waked up and found his-self in the clutches of old Blunderbore. Giant took him on into his castle and throwed him in there, locked all the doors and went back off again.

Jack stayed in there by himself for several days and he kept hearing strange noises. And then one day he heard a voice, said:

*Haste away, violent stranger, haste away,
Unless you become the giant's prey;
And on his return he'll bring another
Still more savage than his brother.*

Jack walked over to the winder and around, wondering what it was. He saw bones scattered all over the floor. He heard the voice again:

*Haste away, violent stranger, haste away,
Unless you become the giant's prey;
And on his return he'll bring another
Still more savage than his brother.*

He looked across the fields and saw two big giants coming toward the castle hand in hand. He looked around in the room and saw a big rope and he made a lasso out of it. When the giants were straight under him he dropped the rope around their necks and choked them till they were black in the face. Jack tied the rope to the winder sash and slid down it and cut the giants' heads off.

One of them was old Blunderbore, and he searched his pockets and found the keys. He opened up the castle and went in. The floors of the rooms he went in were covered with bones. In a small room he found two women tied up by the hair of their heads and about starved to death. He turned them loose and give them the keys to the castle, and he went ahead on his journey.

Jack went on and on along the road till he met up with a king's son. He said he was on his way to France. Jack took up with the prince and they went on through the country until it begin to get dark. They begin to look for a place to stay all night. They come up to the outside of a big castle and stopped. Jack said, "You stay here till I go in and try to find a place to stay all night." He went up near the door and saw a big three-headed giant in there. Jack hollered, "Hello!"

Giant hollered back, "Who's out there?"

Jack said, "Nobody but your poor cousin Jack." Said, "I've got bad news for you."

The giant said, "What bad news could come to me? I can whup five thousand men and make 'em fly before me."

Jack said, "You can't whup all these. They're ten thousand men comin just across the hill to kill you!"

Giant said, "Haw, that is bad news, hain't it?" Said, "I've got a cellar under the floor." Says, "You take the key and I'll get down in it. Lock me up till they are gone and then turn me out."

Jack said, "I'll be glad to help you."

The giant run down in the cellar and Jack locked him up good and proper. He went out and hollered to the prince, "Come on in and stay all night." The prince come on in and they had the whole castle to themselves that night. The next morning at seven o'clock the prince got up and went on off on his journey. Jack went down and unlocked the cellar door for the three-headed giant.

Giant said, "Are they gone by?"

Jack said, "Yeaw, they've all marched by now."

The old giant said, "What do you want me to do for you?"

Jack said, "Oh, nothing but to fix me something to eat."

The giant went into the kitchen and begin to fix them some breakfast. Jack walked around over the castle and in one room he saw some bones and frames of dead men, and on the wall was a magic suit that would make a man invisible. Jack come back to where the old giant was at and hid in a dark room. When he come through there Jack had his sword ready and just mowed his three heads off.

He went back to that room and took down the old pair of pants and shirt that would make him invisible. He was sorry that the prince had parted from him. He carried the clothes along with him and went on searching for some more giants.

Jack went on and on along the road, and come to a lonely path through the woods and he looked off and saw a giant comin draggin men and women by the hair of their heads. He put on his pants and shirt of invisible and stepped up in the forks of a tree. When the giant was going by he just retch out and cut his head off. The men told Jack that this old giant had a brother over the hill about a mile, settin by a cave in the ground.

Jack said, "I'll go over there and try to kill him."

He went on over the hill and he saw a giant settin by a big hole in the ground with a big iron staff in his hand. Jack had on his clothes of invisible and walked on up to him. Giant was settin there complainin, "My brother better hurry up or I'll use my staff on him when he does come back."

Jack said, "Oh, yeaw?" Said, "It won't be long till I have you fast by the beard."

Jack struck at him with his sword and just cut his nose off. The old giant let out a big roar and started layin that staff from one side of the field to the other. He was getting so mad he was just tearin up the ground. Jack eased around close behind him and cut his head off. He went inside the cave and found men and women and children in there about starved to death. He turned them out and they went on back home.

Jack went on searching for other giants and I never did see him any more.###

--Leonard Roberts

THE TALKING NOW TERMINATES

The most hospitable folks to be found live in the cloud-capped mountains of Eastern Kentucky. An old custom is to invite any visitor to eat or spend the night.

Some years back a visitor was overtaken by night and an old fellow asked him to spend the night in his cabin. The old man had two great interests—the Republican Party and good home-distilled corn whisky.

After supper, he and the stranger retired to the front porch.

"Me and this feller's goin' to talk," the old man announced.

But it shortly developed that the visitor was a Democrat and despised whisky in any form.

The old man rocked glumly for a minute or two.

"Fix the beds, ma," he called into the cabin. "Me and this feller's talked out!"

...THE LOUISVILLE COURIER-JOURNAL



MOUNTAIN CRAFTSMEN often turn their hands to more than one craft. For example, Lee Back, an expert basketmaker, also makes dancing dolls in his Breathitt County, Kentucky, home. Loved by generations of mountain children, these dolls are made of jointed wood, and they dance as the small wooden platform is vibrated. This is only one of the many toys that Appalachian parents have made for their children through the years when they were largely shut off from factory products. #####

Guild Elects New Members

Seventeen new members were elected at the spring meeting of the Southern Highland Handicraft Guild in Gatlinburg in March. This was the 25th anniversary meeting, the Guild having been organized at the annual meeting of the Conference of Southern Mountain Workers in 1930.

Additional members will be voted on at the fall meeting of the Guild at Abingdon, Virginia, October 14-15, 1955. Craftsmen who wish to seek membership at that time should write the Guild office, 930 Tunnel Road, Asheville, North Carolina for information. Louise L. Pitman is Director.

New members selected at the spring meeting include:

DESIGNER-CRAFTSMEN

ENAMELS, *The Masters*, Brevard, North Carolina

WEAVING, *Cove Handicrafters*, Gatlinburg, Tennessee

CRAFTSMEN

HOOKED RUGS, Miss Claribel Harn, Greenville, South Carolina

WOOD SCULPTURE, Miss Mary Ulmer, Cherokee, North Carolina

LAPIDARY, Mr. W. M. Ball, Roaring Gap, North Carolina

BOUTONNIERES, Mrs. O. K. Cole, Asheville, North Carolina

WEAVING, Mrs. A. H. Allen, Asheville, North Carolina

JEWELRY, Mrs. Miriam Thompson, Knoxville, Tennessee

DOLLS, Mrs. Leon F. Deschamps, Swannanoa, North Carolina

DOLLS, The Hilton Family, Marion North Carolina

METAL, Mr. Peter Lowe, Spruce Pine, North Carolina

SILK SCREENING, Mr. Leon Mead, Knoxville, Tennessee

ENAMELS, Mrs. Mollie Arneach, Cherokee, North Carolina

ENAMELS, Mr. Ben F. Seitz, Fishersville, Virginia

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Appalachia's People

Many different peoples have found their way into the Southern Mountains during the past 300 years, each making its own contribution to the growth and development of the region.

Among those who came during the last century were the Swiss, staunch pioneers who planted "Little Switzerlands" all through Appalachia. Although they came long after the Indian fighting was over, the Swiss had to fight real battles with thin soil, unfamiliar farming conditions, and strange customs and language.

Joe Creason, special feature writer for the LOUISVILLE COURIER-JOURNAL, recently wrote an article for that newspaper about one of the early Swiss colonies, Bernstadt, in the Cumberland Plateau country of Laurel County, Kentucky. This is a condensation of his article.

THE SWISS

THE SETTING actually is western Laurel County, Kentucky, and Switzerland is much more than just a considerable distance away even as a homesick crow might fly.

But there are signs around and about which indicate that at some time or other a little bit of Switzerland was brought to this particular spot in the upland plateau country of Southeastern Kentucky. For the metal sign back down the road on the edge of the tiny settlement had read: "Bernstadt Swiss Colony."

And the road which snakes down into a shallow valley past the Colony School and up a rise on the far side had passed mail boxes bearing such distinctive names as Feichter, Heiselman, Parsley and Schaffhauser. Modest but neat farm houses could be seen scattered about over the low hills. Long rows of wooden frames nearby marked the location of vineyards. Sleek Jersey and Brown Swiss cows grazed on the rolling pastures.

At the top of the rise was the grocery which until a short time back had been operated by 89-year-old Mrs. Elise Geyser Ott, a native of Switzerland. The grocery still bears the Ott name and blocks of real homemade Swiss cheese wrapped in newspaper can be bought there.

The scene from the outside of the one-room Swiss Evangelical

Church down the dirt side road seems less and less like Kentucky.

Fred Blunschi, a short, solid 66-year-old farmer who speaks with the touch of an accent, is telling how the church was built from hand-cut and hand-planed slabs of clapboard. He calls attention to the fact that the only fixtures inside not made by hand on the site are the tiny foot-pump organ and the heavy bell in the cupola that used to toll only for worship services and funerals.

The pews, he points out, are put together with wooden pegs. Kerosene lamps on either side of the room provide illumination. On the wall behind the pulpit is a banner bearing a Biblical quotation from Timothy, written in German.

Which is as it naturally should be, said Blunschi, because the people who built the church and who worshiped there over the many years could read no other language. They were emigrants from Switzerland who settled in Laurel County in the early 1880's, forming the largest of the several foreign colonies established in Kentucky.

It was the eternal desire to build a better life for themselves and for their children that brought the Swiss. That desire, which was strong enough to send them into an area none ever had seen before, can be understood the way Blunschi puts it.

"My Grandfather lived in Switzerland near Zurich," he said. "He had only 12 acres of land and on that he raised 11 children and kept 12 cows.

"Land there was very expensive and hard to find. When my father heard of the colonization company that offered land in Kentucky for sale to Swissmen for \$20 an acre, it seemed mighty inviting.

"So he came here in 1884 and took up 20 acres."

During the first year, about 200 persons arrived to take up land. By 1884 the number had increased to 440 and by 1886 it had reached its peak of 1,077.

Not all the Swiss settled at Bernstadt. Others located not too far away at Longnau, Hazelpatch, Helvetia and Strassburg.

But regardless of where they settled, the Swiss had bought a pig in a poke, so to speak. Instead of an area such as they had known in their own land and which they had been led to expect, they came to foothills country where the land was heavily timbered and where the soil was thin and stingy at first.

They knew little or nothing about farming the kind of land they found. Moreover, they had few tools with which to work. Since they had no horses, many used their cows to pull the crude plows.

Until they received advice from the State Department of Agriculture, most of the farmers plowed too deep, as they were used to doing, and dipped into the thick, hard clay undersoil.

"I can remember when I was young," Blunschi says, "when we went weeks without salt.

"And I can recall many a time seeing my father actually sit down and cry after trying to plow the rocky soil of his farm."

Many of the men worked in the coal mines for pennies a day in order to keep food on the table. The nearest mine was four miles from East Bernstadt and the workmen walked eight miles to the job and back.

At the beginning, none of the immigrants could speak English, and language, too, was a barrier that early arrivals had to overcome.

"I could speak no English when I first went to school," Blunschi said. "But the teacher wouldn't let us little Dutchmen speak Swiss, so we all learned English pretty quick."

From all Blunschi and the others have said it is obvious that only proud, hard-working people could have survived the hard early years.

In setting about to make the best of a bad situation, they literally changed the countryside. They cleared fields, built in time substantial houses with their own hands, planted the hillsides in grass to sustain their cows, nursed the thin soil along until eventually it became productive, and became leaders of the community.

They built their churches and organized lodges through which they bought group insurance. They planted vineyards and set out fruit trees.

In reality, the industriousness of the Old Country emigrants rubbed off on some of the natives. Many of the farming practices started by the Swiss proved so successful that they were copied by their new neighbors.

Many customs from Europe were observed. Although the cows, an indispensable item, were not driven to common pastureland in the spring and left until fall, as was the case in Switzerland, careful check was made of the cheese produced from the milk of each animal. Then, annually, a cheese champion would be recognized and a big bell hung around her neck, to be worn until the next year.

The Colony Bernstadt, as a large community, didn't enjoy a long life. From the peak of more than 1,000 persons in 1886, the

colony shrunk rapidly. Many moved away to find better land or easier living. It has been said that more than 2,500 descendants of the settlers live in Louisville. Large numbers moved to Arkansas, to Wisconsin, Ohio, Indiana and even as far as California. Many moved to London, the county seat seven miles away, and went into business.

By now there are fewer than 35 Swiss families still living in the Bernstadt and East Bernstadt section. Most of them are second and third generation descendants of the original colonists.

A Lutheran Swiss Church, built near East Bernstadt, still is active, with the Reverend Mr. Hueller as the pastor. Attendance ranges from 35 to 50 a Sunday. There are more than 100 grave-stones in the cemetery adjoining the church.

But even though today the Colony Bernstadt is nothing more than a shadow of its former self, there still are signs plain to see—the names, the carefully groomed farms—that a little bit of Switzerland did indeed come to the plateau country of South-eastern Kentucky. ###

The Cover

Jethro Ambergrey of Hindman, Kentucky, is one of the very few craftsmen left in the Southern Mountains who still makes that age-old instrument, the dulcimer. A craft that has been in his family for generations, dulcimermaking has led Mr. Ambergrey to many craft fairs and exhibitions. This picture was made at the Craftsman's Fair in Asheville by Ed Dupuy of Black Mountain, North Carolina, who has made many of our pictures.



JOHN A. SPILLMAN III

Forest Research Center Studies

Mountain Timber Resources

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M. J. WILLIAMSON

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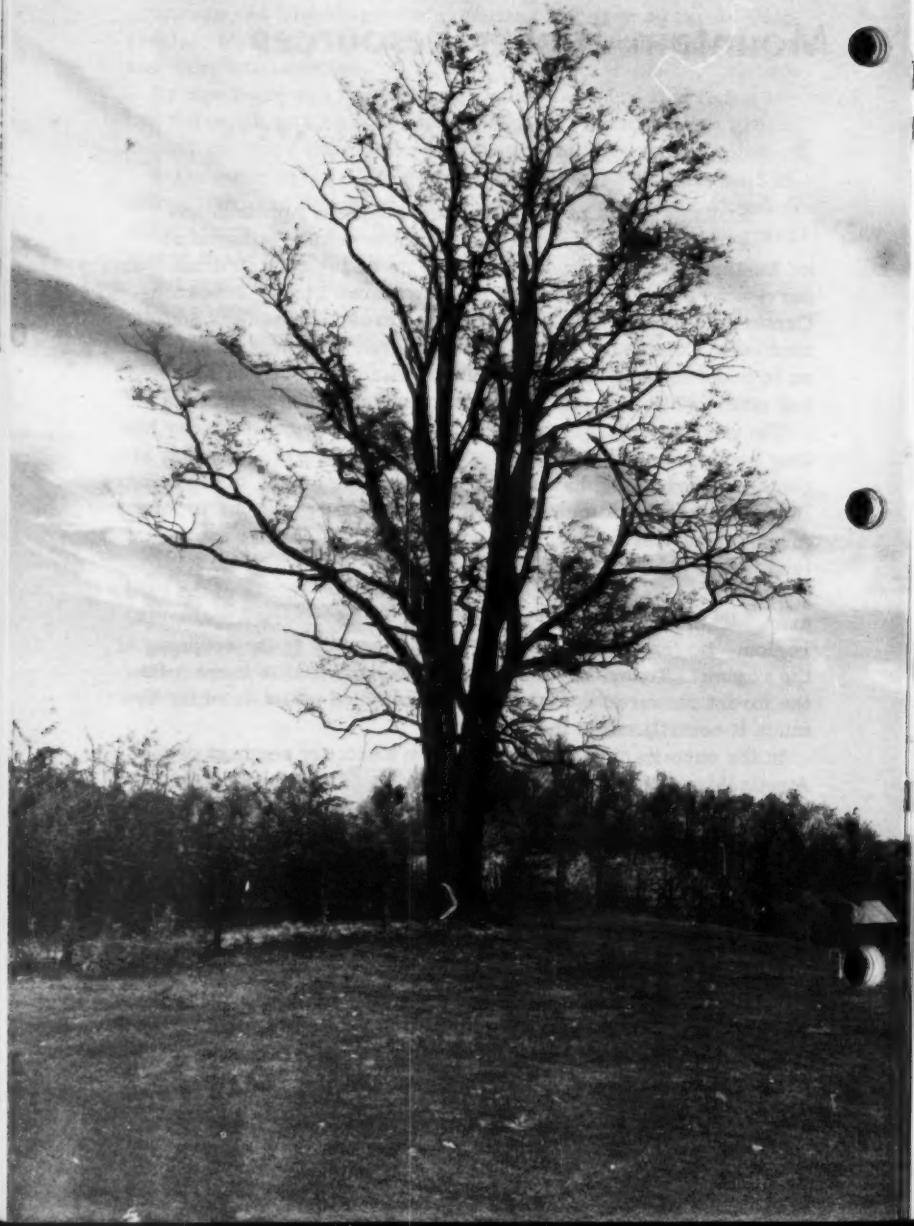
FORESTS IN ALL PARTS of the Southern Appalachians should soon be benefitting from information gathered at an Eastern Kentucky study center set up by the U. S. Forest Service in Berea, Kentucky. The new Berea Forest Research Center is a part of the Central States Forest Experiment Station located at Columbus, Ohio. The research work will be carried on in cooperation with Berea College, the University of Kentucky, and other public and private forestry agencies and companies.

The need for a forest research center in Eastern Kentucky has long been recognized. This region has vast forest areas that are capable of producing hardwood timber as fine as any in the country. However, past treatment has left some unique problems in forest management that need to be solved in order to restore the forest land to full productivity.

Forests of Eastern Kentucky cover over two-thirds of the land area. This situation is true in most of the Southern Appalachian region. Do these forests contribute adequately to the economy of the region? Today they do not. But the potential is there. How the forest resource is managed and protected will determine how much it contributes to the region.

In the eastern highland region of the Kentucky segment of the Appalachians, farm income is low. Agricultural production has developed to fit in with part time non-farm work, usually lumbering or coal mining. Anything that can be done to increase employment opportunities will aid the low-income rural families.

The forests in Eastern Kentucky are in rather poor condition. They have been cut and burned with little thought for the future. In spite of this abuse and neglect the forests still have the capacity to produce timber crops. A 1949 survey by the U. S. Forest Service showed that forests were growing a little more wood than was being cut. However, this picture is not as bright as it appears. The good high-quality trees are being removed leaving the poor



XUM

ones to grow. As the cutting goes on, forests have fewer good trees and more poor ones. The survey showed that about one sawtimber tree in five was so defective it would never have any value as lumber. To make the forests productive the poor trees should be removed to make room for the good ones to grow. Also, the young thrifty trees that are growing rapidly should be left to produce the next crop of high quality timber.

Forest fires are one of the most destructive enemies of the Eastern Kentucky woodlands, as well as to the whole Southern Appalachian area. Fires destroy the young trees and weaken the older trees paving the way for insect and disease attack. Not only do forest fires destroy our timber resource, but water-sheds are left unprotected. Burned forests mean flash-runoff of rain with downstream floods followed by long periods of diminished stream flow and dry stream beds. Our forests must be given additional protection from fire, insects, and disease if they are to be made productive.

Much of the timber from the Southern Appalachians is sent outside the region for final processing. The establishment of wood-using industries within the region would increase the number of jobs available to the low-income families living in the area. Something should be done to encourage the establishment of new industries near the source of raw materials and where there is a surplus of labor.

In Eastern Kentucky much of the timber is harvested and marketed in much the same way it was 30 years ago. It is impossible to harvest economically the surplus of low-quality trees in the forest using these old methods. New and efficient harvesting, marketing and utilization systems are needed to remove the low-quality trees from the woods to make more room for high-quality timber.

In a low-income area, such as the Southern Appalachian Region, all the resources that are available will have to be developed and used wisely if the economy of the area is to improve. Forests are one of those resources which can give some help to the small farmer and low-income rural family. Fortunately, work is in progress to find ways and means of using this forest resource so it will help in relieving the economically depressed conditions that exist. Many people and various agencies are all working toward improving our forest situation. It is a difficult task and cannot be done overnight. Nor can the job be done without the help and cooperation of everyone.

Specifically, there are some things that can be done now to improve our forests:

1. Protect the forest from fire. The one thing most essential to good forest management is protection from fire.
2. Protect the forest from destructive grazing.
3. Get rid of the poor trees in the woodlands to make room for the good trees to grow.
4. Save the young fast growing trees until they grow into larger and more valuable trees.
5. Encourage the establishment of new industries that can use low-quality wood.
6. Plant trees on idle land.
7. Awaken woodland owners to the profits and advantages of growing trees as a crop. ####

(((((The author is a professional forester and is Group Leader of the new Research Center at Berea.))))

Smokey Says:



Smokey Says:



Trees are friend to man—a gift of God. Help protect them!

Which Shall It Be?



THIS... growing timber, holding soil and moisture, giving the promise that our children's children will have the blessing of fine lumber for school and church and home.

OR THIS... wasted trees, gullied land, with all beauty gone, and no hope for the day beyond tomorrow.

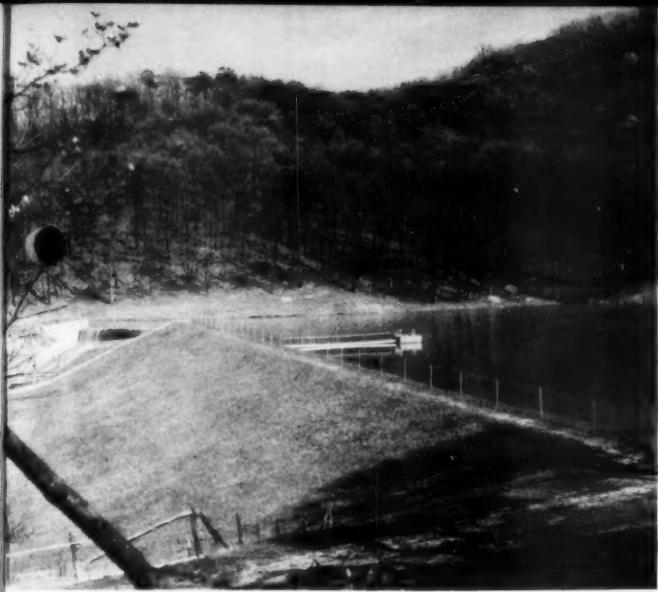




THIS... tall young trees growing straight and full in the sweet spring sun.

OR THIS... a derlict giant, ruined by flame, good for nothing except as an abode of crawling things.





THIS... a forest clean to hold back the raging storm waters
until they can flow out in gentle springs to make glad the
heart of man.

OR THIS... eroded hillsides, stripping the uplands of their
soil, fouling the rivers, destroying forever the land. Only
you who own, and love, and serve the trees can answer which
it shall be.





ABOVE: BULK CHARCOAL IN THE KILN ON THE W. A. SMITH FARM, BIG LICK, TENN., AFTER A SUCCESSFUL "BURN." AFTER REMOVAL, IT WILL BE BROKEN UP AND BAGGED.

A WOOD FIRE THAT PAYS!

THE CHARCOAL BURNER in fiction is usually pictured as being at the bottom of the economic ladder, but a group of Cumberland County Tennessee farmers are showing that the black stuff can be one of the most productive "crops" obtainable from mountain land.

Operating as the Daddy's Creek Cooperative, the group of Tennessee farmers are clearing many much-needed acres of gently rolling land on the Cumberland Palteau and at the same time supplying an ever-increasing market for the black wood product that burns with such intense heat and so little smoke.

Charcoal making is an ideal extra income activity on small mountain farms, co-op members have found, for they are able to enter the business with an outlay of only \$75 for a small kiln. The cooperative furnishes guidance and advice on proper production, identical bags for all members, and a marketing service that is still growing.

In an area where more than 80% of the land is still in forest, the new industry means that a farmer can afford to bring more acres into production for pasture or truck crops. Before the charcoal burning started, an acre of new ground might take five or more years to show a profit. Now the farm operator is able to have an income while getting the land into production. For example, W. A. Smith of Big Lick sold \$431.00 worth of charcoal from one prize acre that he wanted to clear anyway, and he averages over \$200 per acre on all the land he clears.

Charcoal burning is suited to more level areas of the mountains, like the Cumberland Plateau, where farmers can cut off the nearly worthless "bugwood" forests—the scrub growth that survived the strip cutters of the last generation. Because the land is gently rolling, the cleared land can be put into grass or planted to high-yield truck crops without destroying the land.

Charcoal burning can be adapted to steeper mountain terrains if proper care is taken to burn only the weed trees, and other worthless cull timber, without stripping off the whole forest. Since the cutting of the timber can be carried on during off-seasons, charcoal burning can provide an added income without interfering with other farm programs.

The future need for charcoal apparently is assured since the whole trend in American life seems to run towards getting out of the house and into the yard for broiled meals around an outdoor fireplace. The Daddy's Creek Cooperative is only one of many groups now burning charcoal in the Southern Mountains. They welcome visitors, and information is given freely to those who seek it. Mr. W. A. Smith of Big Lick is president of the co-op, and the Reverend Eugene Smathers, also of Big Lick, is an active member. ###



ANNOUNCING

Revised Edition of

WHERE TO GET WHAT

The National Directory of Sources of Supply for all crafts—
invaluable to crafts workers, teachers, occupational therapists,
vocational directors, recreation leaders, Boy and Girl Scout
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PENLAND SCHOOL OF HANDICRAFTS

Penland, North Carolina

AMERICA

"I love thy rocks and rills, thy woods and templed hills." So runs one of our most popular natural songs.

I have seen Americans stand and sing "My Country 'Tis of Thee" with tears of emotion in their eyes and selfish exaltation in their bearing.

But I just don't believe it.

The more I see of our blasted rocks, dammed rills, cut and burned woods, and bulldozed hills the more convinced I am that the average American has no consideration for them whatsoever. Or if he does, he seems apathetically unmoved by the destruction around him.

We love wealth, prosperity, and growth. We take pride in a high standard of living. We thrill to automatic gadgets, deep freezers, and jet planes. We boast of a mechanical, electrical, atomic civilization wrapped up in a package labelled, "Liberty, Democracy, and the Pursuit of Happiness—Handle with Care" there may be a superstreamlined Frankenstein inside. But God bless America. We love it.

However, there is another America. It is under our feet. It is around us. It is the land we live on—the forest, hills, valleys, mountains, and deserts we took from the Indians.

Do we love this America too? Well, maybe. But it looks to me as we were so dissatisfied with its general appearance and arrangement that we are trying to change everything about it in the shortest possible time.

For, all over the country powerful interests, representing themselves as the majority, are closing in, bent on despoiling and obliterating every last vestige of original America. Although national parks preserve less than one percent of our land in primeval condition, giant dams are proposed for four of them, and lumbermen demand the finest forests in a fifth. National forests provide less than one percent of the nation's cattle-feed requirements, yet embattled stockmen are asking for the forests as their private preserve. Miners and sheepmen want the national monuments. State parks are succumbing to commercial interests. Marshes are drained, lakes emptied, and predators exterminated so that wildlife suffers from unbalance. Each year thousands of acres of timber are indiscriminately hacked and burned, the range is depleted, soil exhausted, erosion accelerated, streams polluted, air contaminated.

Truly, this is a love that passeth understanding!

Years ago Americans who valued this original America became alarmed at the rapidity with which it was disappearing. They started a movement for the preservation of natural resources, both economic and scenic, which has ever since been known as Conservation. From it has grown the national parks, national forests, national monuments, the state parks, and all other attempts to preserve some of our national heritage for the use and enjoyment of Americans who love, value, and appreciate the land they live on. Today, there are thousands enlisted in the battle to preserve the resources and character of our country. But they are still woefully in the minority.

The front-line minutemen of the revolution fought at Lexington and Concord for the America they loved. Those historic patriots won against great odds. It can be done again. But don't wait for orders. Start firing Now! Join the present-day minutemen by thinking, talking, reading, and spreading the importance of Conservation.

God bless America—and let's save some of it.

—WELDON F. HEALD in *The Living Wilderness*.

The Mountain Man in Northern Industry

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JOHN R. HUNDLEY

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THE DIRECTOR of Industrial Relations and Personnel at the Granite City Steel Co., Granite City, Ill., speaks frankly about the problems and opportunities facing mountain men in northern industry.

IT MIGHT SEEM that there would not be much in common between a Middle-Western, urban, heavy industry community such as Granite City, Illinois, and the predominantly rural and mountain areas of Kentucky, Tennessee, Georgia, Alabama, the Carolinas and the Virginias—the region generally called Appalachia. But we do have one important thing in common, we in the industrial middle west and you in the South. That thing is people.

Expanding industry to the north is coming to rely more and more on manpower from this region. The South is the last great untapped reservoir of industrial labor. The migration out of Appalachia has increased markedly in recent years, especially since the beginning of World War II when the mills and factories of the North were desperate for workers.

I am not going to dwell on the causes for this migration or of its effect on this region. I am going to look at it from the other end of the line—at how the Southern Mountaineer reacts to northern industry and northern urban life when he gets there, and at what kind of treatment he, as an employee, can expect from northern industry.

One thing we find is that most southern workers tend to be clannish to an extent far beyond that of the urban-born-and-bred workers. They stick with their own kind and identify their own kind as people from the same region where they came from. In any scale of group loyalties, the region comes first—ahead of the company, the union, the new community they find themselves in. This strong emotional attachment to family and to region resembles, I would say, the same clinging together of like groups that was experienced when emigrants were coming into



PORTRAIT OF A MOUNTAIN WORKER... Owen Grubb is representative of the workers from the Southern Mountains who have contributed skill and energy to northern industrial enterprises. A quiet, friendly man with little formal education, he is intensely proud of his eleven children, some of whom are shown here, and his vigorous wife. He has alternated between tilling his mountain farm near Salt Gum in Knox County, Kentucky, and in working in the factories of Ohio and Michigan. He is at home in either place and his strong, capable hands have made their contribution to the industrial development of our nation. #####



the United States by the tens of thousands each year.

We can understand this. It is obvious, it seems to me, that the migrant from the South often finds the northern city confusing or bewildering. There are so many problems and situations that he has never had to deal with. The pace is faster; the competition fiercer; the demands more intense. The bewilderment he feels pushes him into searching for social stability elsewhere—and the "elsewhere" for most is among other migrants from the same section.

From the industrial standpoint, this clannishness is both an advantage and a disadvantage. A fully satisfied group of southern workers will display remarkable team spirit and enthusiasm. But that satisfaction is not arrived at as simply as it is with our urban-bred workers.

Our experience has been that southern workers in a given building often select their own leader, one of their group. Usually this is done without specific action by the rest of the group. The dominant man moves automatically into the position of leadership.

Once this happens, you have set up a basis for trouble in any industrial setup. Relate this group loyalty to its industrial context. These men are working at a job that, whatever it may be, is closely meshed with many other jobs. Their rate of production affects the rate of others. A steel mill, as most heavy industry, is a series of separate operations tied together into one continuous production flow.

The mental attitudes of the men, their satisfaction or dissatisfaction, affect their work and the rate of production of the machinery they handle. Many factors bear on those attitudes, but there are two dominant influence groups as far as most workers are concerned. Management is immediately represented for them by their foremen. And their union is represented by their shop stewards.

There are, of course, exceptions, but the union usually agrees with what we are trying to accomplish. Responsible union leaders realize that our mill must operate efficiently if we are to stay in business and remain an employer of labor. The result is that most of our workers' attitudes are favorably influenced most of the time both by the foremen and by the union. Human relations are good more often than not.

But with some of our southern workers, we have this separate allegiance, this group loyalty to an unofficial leader. This leader

has no particular contact with either foremen or union. He is not responsive to the motives or desires of either. Not long ago, for example, we experienced a costly slowdown in one department because a man from Tennessee, the tacitly-appointed leader of a group of Southerners there, decided he did not like the way his department was being run. We tried to stop it. The union tried. But it was a long, slow task, and the company lost much valuable production.

I should emphasize that what I have to say about the southern worker does not apply to all southern workers. It is recognition of the tendencies of a group, not the description of any individual. And the only group of southern workers I can claim to speak about with some authority is the group at Granite City Steel. We find that the southern worker tends to be absent from work immediately after payday more than his urban counterpart. Perhaps this is because he is not accustomed to an economy with regular paydays, and with the need for budgeting in between. I wonder if the schools of this area could not make that fact of urban life clear to their pupils—so many of whom will someday become urban residents.

We find, too, and I understand this has been the experience of many northern employers, that the southern worker tends to be less competitive than his northern counterpart. In our own company we have promoted fewer southern workers to foremen than we would expect, judged by the numbers in our employ. As a group, southern workers are less anxious for advancement, less aggressive, less willing to undertake such projects as spare-time study courses. I would think that this may reflect, in part, the fact that, as a group, they have had less education than the city-bred worker. Therefore, they are less equipped to handle any program that involves an element of self-improvement or home study.

Our experience has convinced us that perhaps the greatest need in the rural areas of the South—as far as preparing your people for urban life is concerned—is for the children to have more schooling. They start life in the North as young adults under the sizeable handicap of having to compete for advancement with other men their age who have had twice as much time in school.

I understand that some employers complain of a lack of physical stamina among southern workers in heavy industry. We have not noticed any differences at our company. However, we have noticed a comparative lack of emotional stamina or persistence on the part of some southern workers. New employees from the South tend to become discouraged more quickly, to leave at the end of

the first week or so of employment, to suffer imaginary backaches, than new employees from the northern cities.

And southern workers who are laid off are more inclined than their northern counterparts to sit back and wait for our employment to pick up, rather than going out and looking for temporary employment elsewhere. Also, many of the southern workers who are laid off go back home. We find it difficult to get in touch with them when their jobs are once more available. In addition, a great percentage apply for relief and the community, as a result, found it necessary to place a one year residential eligibility requirement prior to granting of relief. During January of 1955, 25 cases from the Appalachian area alone were denied relief because they did not meet the eligibility requirement.

Of course, we realize that these attitudes, too, stem from the difference in backgrounds of the southern and the urban-bred workers. The southern worker is less at home in the community, less fluent in taking advantage of its employment opportunities. And it is quite natural that he should be. I know of no cure for this condition other than prolonged residence in an urban area. I am sure the shoe would be on the other foot if the northern, urban-bred worker were suddenly transported to the rural mountains of the South.

Then, there is the matter of adjustment to the community. Southern workers tend to live in the same neighborhoods. The later arrivals seek out the neighborhoods in which the earlier arrivals have settled. They seem to be more resistant to the elimination of prejudices involving race, creed, or color. We have noticed no important differences in moral habits other than that southern workers seem to be arrested more often than average for minor charges of peace disturbance or drunkenness. Again, I think this grows out of their feeling of strangeness in the community.

In all of this, I have no intention of implying that workers from the South do not become successful, well-adjusted citizens of the North. They do. Otherwise, there wouldn't be so many of them coming North, and northern industry would not employ them as it does. In our own community of Granite City, for example, two one-time migrants from the South have become members of the Board of Aldermen. Others are doing extremely well at our Company and at other companies in our industrial area.

To sum it up, I think it is fair to say that the average southern worker comes North to industrial employment with certain

handicaps that are not his fault. But in most cases he eventually overcomes those handicaps and their effect on his reaction to the northern, urban environment.

Because of the low income and high birthrate of Appalachia, it is logical to assume that the migration of your younger people will continue. As long as their education is inadequate by northern standards, their adjustment to life in the North will be correspondingly painful.

It is up to us in the North and you in the South to do everything we can to ease the adjustment pains of the southern worker who comes North, the Southern Mountain Man In Industry. Much has already been done. More, I am sure, will be done. ####

A Doorway to World Understanding

SCHOOLS IN THE SOUTHERN MOUNTAINS now have an opportunity to share in a program of international understanding by participating in the "School Affiliation" program sponsored by the American Friends Service Committee.

Under this program, schools in the United States are linked with suitable partner schools in Europe. Participants include elementary and high schools, both public and independent.

Schools share classwork, group projects, and cultural materials of all sorts, in addition to sometimes exchanging students and teachers. Most affiliations involve the whole school, although some begin in a particular department or club. In high schools, students usually join principals and teachers in deciding to enter into such a partnership. Readiness for practical effort towards international understanding is essential.

Staff members of the Service Committee not only help arrange the affiliation between schools, but give guidance to the program as it develops across national boundaries.

Comprehensive details of the program are given in a handbook obtainable from the Committee.

If you think you might be interested in this program for your school, whether it is public or private, write to

SCHOOL AFFILIATION SERVICE
AMERICAN FRIENDS SERVICE COMMITTEE
20 South Twelfth St.
Philadelphia 7, Pennsylvania

"I'M GOING UP NORTH"

PUBLISHED RESEARCH STUDIES

James S. Brown, *The Farm Family in a Kentucky Mountain Neighborhood*, and *The Family Group in a Kentucky Mountain Farming Community*, Bulletins 587 and 588, Kentucky Agricultural Experiment Station, University of Kentucky, Lexington, 1952.

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H. Simpson Arnow, *The Dollmaker*, Macmillan Co., 1954. A superlative novel painting in almost minute detail the pathos and struggle of a mountain family drawn into the confusion of war-time Detroit.

Janice Holt Giles, *The Enduring Hills*, Philadelphia, Westminister Press, 1950. Story of a migrant who returns to the hills to recover his sense of values.

Henry Hornsby, *Lonesome Valley*, W. Sloane Associates, New York, 1949. Another story of the conflict between rural and urban ways of life.

NON-FICTION

Claudia Lewis, *Children of the Cumberland*, Harper, New York, 1946. A sensitive, analytical portrayal of the contrasts between Southern Mountain and Greenwich Village children of nursery school age.

M. C. Ross, *Machine Age in the Hills*, The Macmillan Co., New York, 1933. A moving presentation of the tragedy and uprooting that accompanied the development of the Southeastern Kentucky coal fields.

E. E. White, *Highland Heritage*, Friendship Press, New York, 1937. The Southern Mountains as seen by a minister with wide experience in religious leadership in the highlands. *****

When Roads Come

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MARY ANN QUARLES

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CAN WE DRIVE over the main roads in the Southern Highlands and imagine that "we have seen the mountains?" Not quite, says the author of this article, for social patterns and customs change as you leave the highway.

Miss Quarles has had a wide experience working in the mountains with the Frontier Nursing Service, and presently as a teacher in the Department of Sociology at Berea College.

THAT THE WAY OF LIFE OF FAMILIES living along the highways, closer to centers of urbanization, is somewhat different from the way of life of families living in the more remote sections is readily apparent to all who work in the mountain area. In charting some of these differences two areas were selected for intensive study: Trace Branch, which is isolated and comparatively remote from urban centers, and Big Creek, which is located on a United States Highway and is easily accessible to more urbanized areas.

The general area in which these two communities are located was first settled in the early nineteenth century. The remoteness of the area and the lack of paved highways and railroads have prevented it from developing at the level of the more accessible regions.

During the second world war, however, the isolation barriers were reduced, for the area's soft coal fields were opened up and lumbering was started on a large scale. These operations demand a means for shipment to the larger industrial areas in the Midwest and East, and paved highways were built to rail points in neighboring counties.

As these highways came through, some families found themselves situated beside them, which made it possible for members of these families to accept jobs in the mines and sawmills some distance away. Some families in the more remote regions, viewing these opportunities, moved to the highway area. The emigration from the remote regions was not complete, however, for many families remained to carry on their farms as they always had.

For those living on the highways, the roads did not serve only to transport the coal and timber to the urban rail points. There was a reverse action as well—transportation of urban techniques and ideas into the area.

Apparently these ideas and techniques had far-reaching effects, for we found that even the size of the families in the two areas chosen for study was different. Trace Branch families were larger than Big Creek families. All Trace Branch families were old-time residents of that area; but at Big Creek we found that there were some transients as well as old-timers, so that the backgrounds of these families were not as homogeneous as those on Trace Branch.

The educational level of the Big Creek families tended to be higher than the educational level of those on Trace Branch.

The main interest in politics in both areas tended to be local, with the Republican party predominating. As new people with new ideas came into Big Creek, however, it was found that the scope of political interest became broader and the people gradually became less uniform in their political affiliations.

Trace Branch economy was still based mainly on subsistence farming; the Big Creek economy on non-farm work. Though most of the men on Trace Branch worked away from the home at least part of the time, they did not have as wide a variety of jobs as did the Big Creek men.

Cash incomes at Big Creek were higher than they were on Trace Branch. Big Creek families were able to buy more things on installment plans and therefore possessed more modern conveniences and added more improvements to their homes than did those on Trace Branch. Though the houses in both areas were generally small, the room ratio per person was smaller on Trace Branch than at Big Creek, for the Trace Branch families were larger.

On Trace Branch, where the economic and social activities of the individual family members were confined close to the home, there were more evidences of family solidarity than at Big Creek where family members did not all work around the home as a single unit and where family members were able to participate in leisure time activities away from the home.

On Trace Branch the mother directed the work inside the home with her daughters to help her, and the father directed the work outside the home with his sons to help him. This pattern was modified at Big Creek, where there was limited outside work, so that fathers and sons did not have as much to do around the place as did those on Trace Branch.

Wherever the fathers worked away from the homes, the authority patterns of the families were being vested in the mothers. This change from the old patriarchal pattern of family authority was

more evident at Big Creek, where the father is away from home more of the time.

In both areas the children had equal status in the family. Because of the families' isolation, however, Trace Branch children played close to the home and strong friendships developed between brothers and sisters. Big Creek children, on the other hand, had playmates their own ages living close at hand, and consequently brothers and sisters did not have to play together so exclusively.

Trace Branch children left school sooner than Big Creek children, yet there was little opportunity for them to work in their home neighborhoods. Most of them seemed to be forced to leave the neighborhood to find employment, and only a few children settled down on the branch to rear their families. Big Creek children, however, were able to find good jobs and still remain with their parents. Even after they married many of them settled close to their families of orientation.

Old people both on Trace Branch and at Big Creek were very dependent on some of their children to help them. Even though they received the old age pension, they could not manage the work around the place without some help.

Among all the family members in both areas it was found that there was a great love of the family and of the neighborhood in which they lived. The family loyalty which is particularly characteristic of the mountain people was evident in both Big Creek and Trace Branch.

Leisure time was scarce among Trace Branch families, and leisure time activities away from the home were even scarcer. Consequently the family members spent much of their leisure time at home with each other. It was hard to get out of Trace Branch to town and the movies, so only a few went to these regularly.

Big Creek families, however, were not confined to their homes as much as Trace Branch families because they did not farm. It was easy to get into town and the movies from Big Creek, so family members attended more regularly than did the Trace Branch family members.

Changes in family patterns and ways of living have been more rapid, and more far-reaching, at Big Creek than on Trace Branch. As urban influences penetrate deeper into the isolated sections of the country, however, Trace Branch will probably show more acute changes in its pattern of living than it has so far. If a good road is put up Trace Branch so that the people can get in and out



easily, and coal mines can be opened up there, the changes would come about more rapidly, and one would expect to find that the patterns of living would soon become similar to those found at Big Creek. *****

STRAWBERRIES ARE GOOD CASH CROP

Strawberries are proving to be a tremendous source of secondary income to farmers of the Cumberland Plateau. Taking but little land, they provide a large income for a short period in the spring, and are little trouble if properly cared for during the rest of the year.

As the strawberry acreage has increased, processors have come into the Plateau, and one ice cream company advertised for two million pounds of berries to supply its freezing plant at Livingston, Tenn., last year. The Extension Service of the University of Tennessee, Knoxville, Tennessee, has excellent material about strawberry culture. Order it free directly from them.

Books

SINGING FAMILY OF THE CUMBERLANDS. Jean Ritchie, New York: Oxford University Press, 1955, 282pp., \$4.00.

JEAN RITCHIE PICKOW has written a book that foreshadows the general direction that folklore research must take to be most usable and valid. Here is the inside story of a singing family that once lived and breathed, worked and suffered, passed the time and healed the hurts with song. It is a record of a large family in the dissected foothills of the Cumberland Plateau, and only incidentally—and inevitably—a collection of forty-two traditional songs.

Our usual collections of folksongs thus far often leave much to be desired. The collectors hurry from place to place in a region or state, gathering fragments and remains, jotting down names and post offices. Their next step is to huddle the stuff into categories and imprison it between two covers. The result is a volume of one dimension. We get little impression of the singers, the times, and occasions for singing.

In this book we see the "least un" of a family of fourteen children grow from the cradle to womanhood. We see her and the older girls race through their chores in order to "sing the moon up" from their large front porch. We see Jean stop in her tracks while driving the cows down, spellbound by a neighbor's plaintive singing from the kitchen. At a molasses stir-off we pause with her, 'lassy foam canestalk in hand, to listen to an approaching lover as he fiddles and sings a romantic ballad. We wait in agony at the hospital door as Jean's older sister rocks and lulls her hurt little child to sleep—and to heaven—with "Wee Willie Winkle" and "Go to Sleepy Little Baby."

The result in this case is a three-dimensional genealogy that will surely be enjoyed by a large reading public. The general reader will gain many insights into the hill way of life, because the author uses mountain idiom to tell an absorbing prose and song narrative. The discerning reader and the folklorist can now see why songs are sung in a family circle, how they are learned, used, and cherished in a land of living song tradition.

Leonard Roberts

||||(DR. ROBERTS IS HEAD OF THE DIVISION OF LANGUAGES AT UNION COLLEGE, BARBOURVILLE, KENTUCKY, AND IS WIDELY KNOWN AS A FOLKLORIST WHO GREW UP IN THE MOUNTAIN REGION. A REGULAR CONTRIBUTOR TO THIS PUBLICATION, HE HAS JUST PUBLISHED A BOOK OF FOOLTALES THAT WE EXPECT TO REVIEW IN OUR NEXT ISSUE.))))

AN INTRODUCTION TO THE RURAL CHURCH MOVEMENT. *The Rev. C. R. McBride,*
Central Baptist Seminary Press, Kansas City 2, Kansas. 1954.

THE AUTHOR has given us in this work a handbook on the rural church movement. It contains, for example, a number of statistical sections such as tables of population growth, the number of rural churches, a section on definitions of terms, a summary of the rural church and cooperative organizations operating at the present time, a brief summary of the history of the development of the rural church, and an analysis of the factors at work in the rural community. The analysis of the factors at work in the rural community should lead to a statement of the methods and procedures necessary to meeting its needs and potentialities as a church community. The present book, however, stops short of any detailed suggestions of the work of the pastor in the rural church with the promise, in the Foreword, that such material is forthcoming in two later volumes. The present book is intended to serve only as an introductory manual.

Within this scope of an introductory manual the book serves its purpose very well, and should be of value both in the classroom and in the study or office of the rural minister. Its value as such is two-fold. It rests, as indicated, in the statistical material contained in the book, and also in the evidence which the author offers for the importance of the rural church work in the over-all church program and in the society as a whole. The author's thinking along the lines of the importance of community life experienced in the smaller groups and elements of society as opposed to the larger urban units is in keeping with much modern sociological thought as found, for example, in Baker Brownell's, The Human Community.

In a chapter on "The Ecology of the Rural Kingdom" the factors of basic importance to the understanding of the rural church work are cited and their relations analyzed briefly. These factors are the church, the land, the home and the community. The minister in the rural church, it is suggested, must be aware of the importance of all these if he is to meet his responsibilities and opportunities to the best advantage. This stressing of the importance of the land, the community and the home in relation to the minister's work would seem to be a valuable reminder in itself, since there is often a tendency for the rural minister to overlook the context of his work. One can presume that the author will deal with some of the methods of working in this particular context or "ecology" in the forthcoming volumes on "technique and skill."

Adequate ministerial leadership is considered by the author to be the number one problem of the rural church movement. In a final chapter he offers a challenge to ministers to take up the rural work as one of the greatest potential contributions they could make to the life of the church and also as one of the most rewarding areas of work.

If one should make any criticism of the book it would have to be primarily along the line of what it leaves out, and in so doing he would be criticising the author for not doing something which he did not intend to do in the scope and purpose of the book. One does feel, however, the need for the forthcoming volumes to round out the work to which the author has introduced us.

The book is also designed primarily for use in a limited circle, viz., the Baptist Church, but material presented in the book in relation to the work of the Baptist Church might be suggestive to other church groups, or it could be replaced, in study, with material from any church statistics.

It might be added also, that the importance of the rural community and of the rural church may be somewhat overstated. In his enthusiasm for his subject and for this work, which is commendable, he gives the impression of overlooking other tremendous forces at work in our society and other areas which provide almost unlimited opportunities and responsibilities for the church. #####



Recreation Camps

TWO RECREATION CAMPS outside the Southern Mountain region offer programs this summer designed to help recreational leader better prepare themselves for their work. They include:

GENEVA

The Geneva Folk and Country Dance School will be held July 2-10 at the George Williams College Camp, Williams Bay, Wisconsin, under the direction of Gretel and Paul Dunsing. Both European and American dances and songs will be taught. For additional information, write Mrs. Gretel Dunsing, George Williams College, 5315 Drexel, Chicago 5, Illinois.

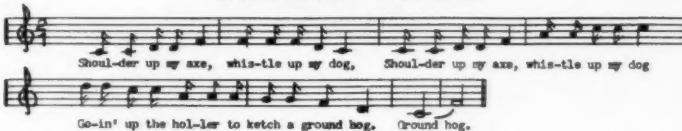
PINEWOODS

The 27th annual Summer Dance Camp of the Country Dance Society of America will meet at Long Pond, near Plymouth, Massachusetts, August 7-28. Participants may come for one, two, or three weeks. Two recreational leaders from our region are on the staff this year: Lucile Gault, Brasstown, North Carolina, and Ethel Capps, Knoxville, Tennessee.

For a detailed folder and application blank, write to The Country Dance Society of America, 31 Union Square West, New York 3, New York.

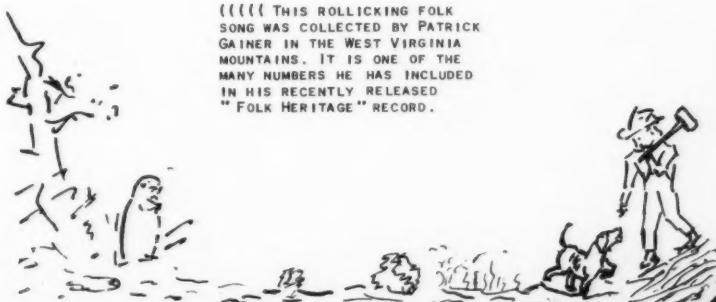
folk songs for singing...

GROUND HOG



2. One in the rocks and two in the log,
Heard one whistle and knowed it was a hog.
3. Run here, Tom, with a ten-foot pole,
Whisk that ground hog outen his hole.
4. Took that pole and whisked him out,
Good Lord A'mighty, ain't a ground hog stout?
5. Took him home and tanned his hide,
Made the best shoestrings I've ever tried.
6. Yander comes Bill with a snigger and a grin,
Ground hog grease all over his chin.
7. Old Aunt Sal — hoppin' with a cane,
Swore she'd have that whistle-pig's brain.
8. Old Aunt Sal — skippin' through the hall,
She had enough whistle-pig to grease them all.
9. The meat's in the kibbard, the hide's in the churn,
If that ain't ground hog I'll be durned!

((((THIS ROLICKING FOLK SONG WAS COLLECTED BY PATRICK GAINER IN THE WEST VIRGINIA MOUNTAINS. IT IS ONE OF THE MANY NUMBERS HE HAS INCLUDED IN HIS RECENTLY RELEASED "FOLK HERITAGE" RECORD.



If you would like to subscribe to this magazine, fill in your name and address on the form below, and send with \$1.00 to the Council of Southern Mountain Workers, Box 2000, College Station, Berea, Kentucky.

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--Subscription to M.L.& W. included in all memberships--

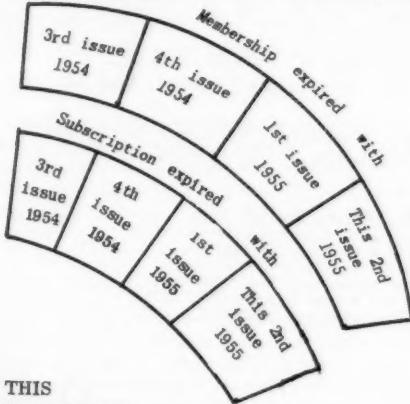
I do not wish to join or subscribe at the moment, but I do wish to be kept informed about the program of the Council _____

Additional questions and comments _____

(Please detach and mail to Box 2000, Berea College, Berea, Ky.)

THE COUNCIL OF SOUTHERN MOUNTAIN WORKERS works to share the best traditions and human resources of the Appalachian Region with the rest of the nation. It also seeks to help solve some of the peculiar educational, social, spiritual and cultural needs of this mountain territory. It works through and with schools, churches, medical centers and other institutions, and by means of sincere and able individuals both within and outside the area.

--Participation is invited on the above bases--



For Members!

According to our records, your membership and/or subscription appears to have expired as indicated. We are continuing to send you current issues in the belief that you do not wish us to drop you from our membership. We would appreciate your reaffiliation upon whatever basis you wish.

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TURNED UP, YOUR
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